

THE LIBERATOR. No Union with Slaveholders.

BOSTON, OCTOBER 6, 1854.

MEETINGS AT SYRACUSE.

payment of a heavy tax. Indeed, so strictly has the Haitian government guarded this favorite point, that, although the Roman Catholic religion is that of the State, and especially protected, and more than ninety-nine hundredths of the people are Roman Catholics, yet, if it is known that a white slave is held in any way with political affairs, he is unconditionally ordered to leave the country in a certain number of days, and sometimes hours. Is it then likely that thousand or even hundreds of white men would be found on the whole island? The fact is, in short, that the government of the United States, after having steadily refused to acknowledge the independence of Haiti and of Liberia, simply because the presence of colored ambassadors at Washington would be intolerable, now proposes to recognize the so-called government of San Domingo, which is nothing more than a miserable faction of colored men, who have been so thoroughly ridden by Spanish priests that they took offence at the religious toleration allowed by the Haitian government, and so, without the necessary resources, have set up for themselves! How strangely things are changed by a change of circumstances! It appears that the hope of subjugating the Haitians, who have never invaded the territory of any neighboring State, would render even colored ambassadors tolerable at Washington! And so a white colony is soon to be planted in San Domingo, which by 'manifest destiny' will be annexed to the United States; and so the Haitians, who have always been more sinned against than sinning, must be attacked both by sea and land, and subjugated to a foreign yoke. Even the bombardment of Greytown was not so mean an act as the one here contemplated.

But the meanness does not end here. What will the people of San Domingo gain for having bartered away their inheritance, and endangered their natural allies of the West? Not even a mere trifling! And they may yet mourn, when it is too late, their own liberty, bartered for paltry gold. There is in all this one encouraging thought. While the Dominicans are wavering in the choice which by act of baseness they will justly deserve, the Haitians will remain unmoved, either lamenting the weakness or laughing at the folly of the children of the East. They may not be able to win glorious conquests in foreign lands, but they are strong at home. If an army of fifty thousand Frenchmen, frequently repulsed, combined with all the colonial forces of St. Domingo, could not subdue the Haitians, the United States had better let out the job!

The sun in the heavens, the stars in their courses, and even the elements, will fight for the Haitians. Still, we are not without anxiety, fearing that such movements may seriously retard evangelical efforts in that island. Let all who fear God pray that the gospel work, so auspiciously commenced among the Haitians, may not be interrupted, and that our Heavenly Father will cause the wrath of man to praise him.

W. L. JUDD,
Baptist Missionary at Port-au-Prince.

We command the following timely and instructive article to the attention of all our readers. It presents the position of the American Board correctly.

From the National Anti-Slavery Standard.

PRESENT RELATION OF THE AMERICAN BOARD TO SLAVERY.

Whatever may be thought of the soundness of principle of the A. B. C. F. M., it cannot be denied that their affairs are managed by keen, sagacious old heads—wise men, with a good eye for business; experienced pilots, whom long practice has enabled to steer unhampered between Scylla and Charybdis. For ten or fifteen years past, there has been a steady increase in the number of people who, while they loved the missionary work, earnestly desired that it should be carried on without complicity with slavery. The more earnest of these have actually departed, and now, under the name of the American Missionary Association, employ elsewhere a hundred and fifty missionaries and teachers, and thirty-five thousand dollars, which, but for its tolerance of slavery, might have remained at the disposal of the Board. But a still greater number of persons who dislike slavery, bestowing annually a still larger amount of funds, cannot yet make up their minds to secede; cannot give up the hope and expectation that the Board mean right, and will yet do right; and the leaders of the Board have so carefully framed the resolutions of the meeting just closed, have trimmed with such exquisite skill between God and Mammon, as probably to retain the allegiance of these patient waiters another year.

Just after the meeting of the A. B. C. F. M. in 1845, when so animated a debate occurred upon the famous 'Treaty letter,' a commentator upon their proceedings used this language:

...that, or Baptist, or Presbyterian, or Congregational church. Just imagine the pastor of that church carrying out in full the instructions of the 'Treaty letter': making 'a discreet and friendly inquiry into the nature of his views in regard to slavery: watching his time, so as to leave the impression that he is governed, in what he says, by considerations that will commend themselves to any man's conscience: inquiring whether he holds and treats his slaves (the holding of which may be perfectly consistent with *credible evidence of piety*) ... and a *sober*, *spiritual* and *for self-selbst purposes*—and whether, in maintaining the purchase and sale of slaves, he buys and sells them 'as articles of merchandise.' Make the further very easy supposition that Mr. Marks or Mr. Hale answers 'no' to these questions, and adds that he always makes it a point to treat his slaves as he might reasonably expect to be treated, if in their place: Mr. Treat's letter leaves the minister no option; answering these questions thus, the candidate *must* be received, as far as the master of slavery is concerned.

Now, if we keep in mind that the principles of this letter have not yet been adopted by the Board; that it was at first strenuously opposed, and afterwards left to slumber on the table from 1848 to 1854, not on account of its pro-slavery concessions, but of the censure of slavery in the abstract which accompanied them—that it was with the full concurrence of the Board that slaveholders were at first received into the mission churches—that the matter of acceptance or rejection was then in their own power, and that the corruption of the mission churches has directly resulted from that of the missionaries and their employers—that they suffered this 'anti-Christian system' to remain in their churches, undisturbed by even a remonstrance, until it was assailed by 'the world' without—and that they now venture to assail a single item of the slave system, (the prohibition of teaching slaves to read); only after the assurance that they must, else the support of their local churches in the North & West will begin to appreciate the guilt and the difficulty of their position. The guilty, they do not fear to retain; but the difficulty, strange to say, they seem successfully to have evaded; for that portion of the religious and secular press which called upon them for more efficient action, (including the *Tribune*, the *Evangelist*, and the *Independent*), regard their late resolutions as an endorsement of the 'Treaty letter,' and the letter as perfectly satisfactory.

That the churches of the North, East and West, and their intelligent representatives, lay and clerical, at the meeting just finished, should be willing to accept such action as satisfactory, shows that their standard of right is too low, and their spirit of enterprise too small to make them reliable, even as co-operators in their own special department of church action against slavery. It seems to be settled that even the average body of what they superficially call 'the world' is to precede the church in anti-slavery labor. But this state of things is easily explained. 'The disciple is not above his master,' and where the clergy hold back, we cannot expect the churches to go forward.

The turning point in the adoption of the resolutions was reached by Dr. Bacon and Dr. Beecher. 'The views of those who furnish the funds must guide our action.' The Rev. Mr. Patten said,

These views are essential to the perfection of the Report, and nothing else will satisfy the people and Dr. Beecher said of the Western churches distrust the term of this Board on the subject of slavery, and nothing less than the adoption of these resolutions will retain them in connection with it. Dr. Beecher said of the Western people, 'They love this Board; but if you wish to retain their sympathy, you must adopt these resolutions.' Rev. Mr. Holbrook, of Chicago, asserted the same thing of the North-west, and Dr. Todd of the Bay State and the Granite State. And the Rev. Dr. Pomeroy, whose official connection with the Board gave great weight to his testimony, affirmed that 'no action less than, or different from, the resolutions would harmonize the churches of the North.' Under the urgency of these statements, in spite of the desire of weighty members for indefinite postponement, the resolutions were adopted.

When Shylock exclaims on being informed by the judge that his extraction of the forfeited pound of flesh will be inevitably fatal to himself—

'I take this offer then: pay the bond thrice,
And let the Christian go.'

nobody ascribes his concession to good principle or humanity. As little, under the similar circumstances, should we attribute the recent action of the American Board either to anti-slavery or Christian feeling. They yielded, unwillingly, to the force of the screw, and will yield more when it receives another turn.

From the American Jubilee.

GERRIT SMITH—CUBA—MEXICO.

We remember that some of the political papers two or three years ago, either claimed Gerrit Smith as an advocate of Cuban annexation, or else accused him of being one. We took it for granted that the statement was one of the misrepresentations which abolitionists have so frequently exposed—that only a part of the story had been told—and that he was in favor of the annexation of Cuba only on condition of its coming in without slavery. And so we dismissed the rumor, and had well-nigh forgotten that it ever had been. With the main body (we do not doubt) of Mr. Smith's anti-slavery friends, we were suddenly startled and painfully interested with his speech in Congress, June 27, on the Mexican treaty, as it appeared in the papers.

Our first impression was that the published speech was from an imperfectly mutilated report of it, and looked for some corrected version of the original, that should give it an improved aspect. But we looked in vain. When it became a subject of newspaper comment, we looked for some response by Mr. Smith, which should either correct or modify its apparent import, or bring forward some strong reasons for his position. We have now before us that anticipated response in his letter to his constituents, on the occasion of his resigning his seat in Congress.

We have read it carefully, and cannot, with candor, say that it is at all satisfactory to our own minds. It neither gives us any new impression of the import of his speech, nor any good reason for its sentiments and positions. We deeply deplore the promulgation of such views at the present crisis, and especially their advocacy and dissemination by Gerrit Smith. We cannot find it consistent with our sense of duty to say less than this. As conductors of a sheet devoted to the anti-slavery cause, and especially to the examination of views and measures adopted by friends of liberty, which we deem mistaken and mischievous, we could not pass by without a proposal so adverse to all our principles of moral action, and our estimates of moral cause and effect.

We feel ourselves under an additional obligation to express fully and very strongly our protest against Mr. Smith's views. He has long been under-standing to hold very nearly or substantially the same views of political reformatory action, of which we were the first earlier advocates—the impropriety and impracticability of confining political reform and progress to the one evil of slavery; the necessity of including the Post Office, homestead, land distribution, free trade, and other reforms; the illegality of slavery; its violation of the Constitution, and even (as expressed in his Nebraska bill speech, so warmly commended by us) the Constitutional power of Congress (if not the immediate duty, as we insist) to prohibit slavery in all the States. There might therefore be some danger that our silence at this time might be construed into a tacit acquiescence in Mr. Smith's present position, and the more so, as he makes an effort in his letter to sustain himself, by claiming to have been guided by some of these distinctive beliefs which he holds in common with ourselves and our associates.

On motion of Rev. S. J. May, the following Secretaries were appointed—J. C. Hanchett, of Syracuse; Susan B. Anthony, of Rochester; Aaron M. Powell, of Ghent.

A Business Committee of five was appointed, consisting of Samuel J. May, Lucy Stone, Charles L. Remond, Lydia Mott, and Andrew T. Foss.

A hymn entitled 'Devotion to the cause of Liberty,' was then sung by the meeting.

Rev. S. J. May then read some Scriptural selections from the 6th and 7th chapters of Jeremiah.

An opportunity was offered for vocal prayer. As no one responded, Mr. Garrison said—The poet has told us that

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MEETINGS AT SYRACUSE.

Last week, Syracuse presented a succession of anti-slavery meetings of a very radical type, which drew together a large attendance of earnest men and women from various parts of the country, who are determined to make no compromise with slavery, either in Church or State. On Thursday, the Liberty party, which avows its determination to disregard every law and compact in support of slavery, and which is unable to discover any slaveholding provisions in the U. S. Constitution, held a convention in the City Hall, for the purpose of nominating State officers for the ensuing election. The attendance was small: indeed, the rank and file of the party, politically speaking, are scarcely sufficient to constitute 'a corporal's guard,' but they make up in sturdy persistency what they lack in numbers. The convention appeared to excite no interest in the place, and the proceedings were not very animated. The principal speakers were Gerrit Smith, Beriah Green, Leonard Gibbs, and Frederick Douglass. William Goodell was nominated for Governor, and Austin Ward for Lieutenant Governor.

On Friday, three meetings were held in the City Hall by the American Anti-Slavery Society, which were well attended, (the evening meeting (with an admission fee) being crowded to overflowing, and adjourning at a late hour to Saturday evening, at Witing Hall, at which time and place a large assembly came together.)

The discussions were of a radical character, and covered a good deal of ground, but had reference more particularly to the pro-slavery character of the American Constitution. Who may hope to overthrow it? Of what avail will further resistance be? I am not ignorant of the strength of that power. I know what it has achieved, what it means to do, and what it is all probability will do. But I know, also, that God is stronger than the Slave Power—that he is eternal, and it is ephemeral—that all chains are ultimately to be broken—and, therefore, that there is no cause for despondency.

10. Resolved, That it is because of these, its essential elements, that we pronounce the Constitution of the United States a covenant with death, and an agreement with hell, in which no true Christian, no genuine Republican, can consistently have any part or lot.

11. Resolved, That we do not refuse to take the oath to support the Constitution of the United States, or to appoint others, by our ballots, to take it for us, as an anti-slavery measure, primarily, but as one essential to the preservation of our self-respect, our purity of character, our private integrity, and our personal honor, which we have no right to sacrifice, even for the deliverance of all who are oppressed.

12. Resolved, nevertheless, that it is our firmest conviction and belief, that the strength of the anti-slavery movement lies in the integrity of character, and the unquestionable disinterestedness of purpose of its members; and that for practical efficiency in guiding and influencing the general mind of the country, and producing political results and fundamental changes in our institutions, the most excellent and effectual way is, to proclaim and maintain the highest anti-slavery idea—to demand of the nation thorough repentance and reformation—to call for the dissolution of the wicked partnership, the abrogation of the pro-slavery Constitution, and the conscientious and uncompromising maintenance in all things, political and ecclesiastical, of the doctrine of *No Union with Slaveholders*.

The resolutions were accepted, and all invited to participate in their consideration; after which, an animated discussion arose, in regard to the constitutionality of voting, and the morality of voting, in which Messrs. PRYCE, GARRISON, GERRIT SMITH, and others, took part, until the hour of adjournment.

AFTERNOON SESSION. The meeting re-assembled, and was called to order at 2 o'clock. Mr. GARRISON in the chair.

After singing a hymn, entitled 'Patriotism and Symmetry,' the resolutions were again read, and the President again stated that the platform was free, and hoped to hear from the pro-slavery side of the question, in particular, if any one was inclined to defend it. A large and intelligent audience was in attendance.

REVEREND ANDREW T. FOSS, of New Hampshire, then addressed the meeting for about an hour, in an able and eloquent manner, embracing in his remarks most of the subjects introduced by the resolutions. He was listened to with marked attention.

Mr. GARRISON then referred to the political revolution now going on in consequence of the passage of the Nebraska bill, and the alarming designs of the South. Vermont and Maine had led the way, and he did not doubt that Massachusetts and the Empire State, at their approaching elections, would follow the example.

Mr. MAY, from the Business Committee, reported the following resolutions, remarking that the series relating to the Constitution of the United States was substantially the same as that which was recently adopted at the anniversary of the Ohio A. S. Society:—

1. Resolved, That the apparent, and we would fain believe, the real progress of the anti-slavery cause, demands of us renewed explicitness in the avowal, and pecuniarily, than to the fear of God or the rights of humanity; but it was a step forward in the right direction. The Board, however, still occupied a pro-slavery position; it recognized slaveholders as Christians, and admitted them to the church; and until it changed its views, it ought to receive no credit.

2. Resolved, That the reluctant admission which Mr. GARRISON then offered to the political revolution, relative to Wm. Wells Brown, congratulating him on his safe return to his native land, not as a slave, but as a man, and extending to him the right hand of anti-slavery fellowship.—

3. Resolved, That this Society warmly congratulates WILLIAM WELLS BROWN on his safe arrival home to the North, after an absence of five years in exile, no longer as a fugitive slave to be hunted for his offspring, the Fugitive Slave bill.

That atrocious bill has no sanction in the constitution of the United States or in the law of God. It shocks both. The good citizen, at all personal hazard, will refuse to obey it. Yours very faithfully,

CHARLES SUMNER.

On Sunday evening, we had the pleasure of speaking in the free pulpit of our early and beloved conductor, SAMUEL J. MAY, and was followed by WILLIAM WELLS BROWN, whose safe arrival from England gave great satisfaction to his numerous friends. On the same evening, Mr. REMOND only addressed a crowded assembly in the Congregational church.

The hospitality of the friends of the cause in Syracuse was, as usual, generous and ample.

SPECIAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

According to previous announcement, the meeting of this Society convened in the City Hall, in Syracuse, N. Y., on Friday morning, the 29th inst., and was called to order by the President, WM. LLOYD GARRISON, at 10 o'clock.

Before proceeding to organize the meeting, Mr. GARRISON made a few opening remarks, as follows—We wish to understand that this platform is free to all persons—as free to the slaveholder as to the abolitionist—and we desire all to feel that they are welcome to participate in our discussions to the fullest extent, whatever may be their views. We neither ask nor claim exemption from criticism, nor that any will cease to utter their rebuke against whatever they sincerely regard as objectionable in our course. Every man claiming to be an abolitionist is a man to be scrutinized—to be searched as with a lighted candle!—and if he cannot maintain a serene conscience, then let him, if he chooses, complain of being criticized. If any think that another has become an apostate from the cause, or is deviating from the strict line of duty, however well-intended, let him say so; and let no true friend of the cause take any offence in consequence of this expression. I hope the utmost freedom of speech will be exercised by all who may take part in these proceedings.

Resolved, That a faithful and impartial application of these principles is to be made, on this distinct issue, to all meet individuals; to all laws, compact, and governmental arrangements; to all religious sects and political parties; to all institutions, customs and usage; in short, to whatever is included in the Church or the State, or society at large; and as these are found indifferent to the success, or hostile to the establishment of these principles, they are to be denounced and resisted accordingly.

Resolved, That this Society has proved itself true to its ideas of duty, in every emergency, in winking at the usurpation of all power, the annihilation of all rights, the height of impiety toward God, and the essence of all injustice toward man; and, therefore, it ought to be made.

The same spirits which have brought up the anti-slavery agitation that now pervades our whole country, will never allow that agitation to subside, until every yoke is broken throughout the land, and the oppressed everywhere are set free.

Resolved, That the fundamental principles of this Society admit of no retraction or modification; namely, that slavery is, under all circumstances, the crime of crimes, the most intolerable form of despotism, the usurpation of all power, the annihilation of all rights, the height of impiety toward God, and the essence of all injustice toward man; and, therefore, it ought to be made.

The remainder of the evening was occupied by a very interesting discussion on the question of *colorophobia*, and was participated in by Messrs. Remond, Garrison, Brown, Gerrit Smith, Green, Douglass, and others.

At a late hour, the meeting adjourned, to meet on Saturday evening, at 7 o'clock, in Witing Hall.

All existing religious forms tend to restrict mental and spiritual development. They are, therefore, unsuited to the present age, and a law which will admit of no exceptions, they must back and mingle with the elements of dissipation, forgotten often.

* * * * * We want a Church with more soul and less body, wherein the spirit and life may prevail over the letter and form. Let a Church and a Society be founded for the propagation of the gospel, and let its constant prayer be one mighty and unceasing effort to overthrow all that tends to destroy the spirit and life of man.

It is a spirit of life, not of death, that we desire.

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GEN. WILSON'S LETTER OF ACCEPTANCE.
The following is the manly and spirited reply of Gen. Henry Wilson, (as published in the *Evening Telegraph*), to the Committee informing him of his nomination as the Republican candidate for Governor of Massachusetts at the approaching State election. Those who have any regard for the character of the Commonwealth—who desire to see its laws for the protection of personal liberty promptly executed—who remember with shame and indignation the case of Anthony Burns—must be pleased with the decisive tone of this letter, and, if voters, instinctively prompted to give him their moral support.

SUNDAY MORNING.

**WORCESTER COUNTY, NORTH DIVISION,
A. S. SOCIETY.**

Agreeably to notice, the above-named Society met at Barre, on Saturday evening, the 23d ult. After appointing the usual Committees on Business and Finance, the meeting was addressed by Rev. Samuel May, Jr., and Rev. A. T. Foss, of Manchester. The large and commodious Town Hall was filled with an intelligent audience, which listened with attention to the able and instructive remarks of the speakers. At a little past 9 o'clock, the Convention adjourned, to meet on the morrow at the usual hours of public worship.

NATICK, Sept. 18, 1854.

GRATEFUL: Your note, officially informing me that the Convention had nominated me as a candidate for the office of Governor of Massachusetts, was this day received. I gratefully accept the nomination thus tendered to me by my brethren, who, disregarding previous party ties, have united, in order to meet the issues which the slavery propagandists have imposed upon the American people.

1.

Resolved. That the anti-slavery movement of the present day embodies the spirit, precepts and principles of the Gospel of Jesus Christ; that its aim is to carry the spirit and teachings of the Gospel practical and real in the American individual and nation; that those who truly expose and maintain it are the trust and best friends of God and man; and that those who denounce it and malign its friends, representing them as fanatics, infidels, &c., are the real enemies of the Gospel, and of the temporal and eternal welfare of the race.

2. **Resolved.** That the ultraism of which we are accused is this, that we regard slavery as a crime, and treat it accordingly.

3. **Resolved.** That we therefore regard the American Government and the American Church as basely wicked; as such we speak of them, as such we treat them.

4. **Resolved.** That we regard the defenders and apologists of slavery as defenders and apologists of crime; this is our offence—no more, no less.

5. **Resolved.** That Edward Greeley Loring, of Boston, the United States Commissioner who sent Anthony Burns back into slavery, did, by that act, forfeit all claim to the confidence and respect of the citizens of Massachusetts, inasmuch as he notoriously leaned to the side of the slaveholder, forgetting law, justice and humanity; setting aside the testimony of many impartial witnesses in the prisoner's favor, while admitting the words of the prisoner so far only as they were evidence against himself, and taking those words at second hand from a solitary witness, and he the tool of a Virginia slaveholder.

6. **Resolved,** therefore, That the said Loring ought to be removed from the office he now holds under this Commonwealth, of Judge of Probate for the County of Suffolk; and we, men and women of Massachusetts, will testify our abhorrence of his pro-slavery act, and our sense of the disgrace he has inflicted upon Massachusetts, and of the danger that threatens the widow and orphan from the continuance of such a man in office, by petitioning the Legislature for his removal.

After the reading of the resolutions, WENDELL PHILLIPS came forward and addressed the Convention, in vindication of the rendition of an alleged fugitive from Slavery, demonstrating the necessity of a vigorous maintenance of the laws of the Commonwealth on the part of the State authorities. If elected Governor of Massachusetts, I shall deem it my duty to see that the laws for the protection of the personal liberty of the people are enforced, at whatever hazard.

I approve of the resolution declaring "that the prohibition by law of the sale of intoxicating liquors as a beverage, is the right and the duty of the people." The evil growing out of the use of intoxicating liquors were vividly impressed upon my mind in childhood, and, early in life, I felt it to be my duty to abstain wholly from their use, and to inscribe my name upon the Temperance Record, where it has ever since remained.

I have always, as a legislator, given my vote in favor of such legislation as tended to restrain the sale of intoxicating liquors as a beverage. When the present liquor law was pending before the Senate, I gave my vote in its favor. Believing, however, that laws of this nature must ultimately rely for support on the moral sense of the people, I have ever endeavored to keep them out of the arena of mere party strife.

Whatever modifications of the existing law experience shall prove to be necessary to secure the object for which it was enacted, should be made, whether in public or in private life, my hearty support.

I am, gentlemen, respectfully,
Your friend and fellow-citizen,

HENRY WILSON.

SOJOURNER TRUTH.

DANVERS Port, Sept. 25, 1854.

BROTHER GARRISON:

Our venerable friend, SOJOURNER TRUTH, has concluded a series of four meetings in this place, commencing on Saturday evening, and continuing through the Sabbath. Her meetings were well attended, especially the Sunday evening meeting, when the house was crowded to its utmost capacity. It is truly wonderful with what power this unlettered slave mother makes her appeals to the hearts and consciences of the people. She entertained and instructed her audience in a very effective manner. Much good will no doubt result from her meetings.

I am, gentlemen, respectfully,
Your friend and fellow-citizen,

HENRY WILSON.

ANTI-SLAVERY BOOKS.

Mr. EDITOR: In preparing some papers for the press, I had had occasion to read several standard anti-slavery works, to which I would like to call the attention of your readers. It may be of service to them to look into the same volumes. They have certainly endeared themselves in the justice and goodness of their God carriers triumphantly over every obstacle.

The word more, and I have done. In THE LIBERATOR of Sept. 10th, a subscriber, purporting to belong to this place, animadverts somewhat severely on the supposed course of our absent brother, PARKER PILSBURY. Your reply, to my mind, was a just rebuke; but it seems to me unfair to publish a personal article, over an anonymous signature, as every other subscriber in the place is liable to suspicion, unless he makes his publication known.

Yours for the right,
JOSEPH MERRILL.

THE CONSTITUTION.

Mr. S. FLANDERS: I agree with you in your estimate of politics. I do not suppose Wendell Phillips intends to have ought to do with politics, more than to give advice to such as are determined to "dabble in its dirty waters." But even this, for one in his position, is, I think, unwise and undignified. In regard to the Constitution, I agree with neither of you. The constitutional question has never, in my view, been an important one. The letter of the Constitution is, without doubt, anti-slavery. But it is of little or no consequence that it is; for all practical purposes it might as well be pro-slavery.

I agree with you, that the basis of political action is a certain one. There is no such thing as government by the people. There is folly and usurpation and hubris by the people, but government, strictly speaking, is another affair. But, avoiding one error, you fall into another. THERE IS NO GOD. Government is the authority or operation of LAW. Law is natural, self-existent, supreme. The Universe, spiritual and material, is under its authority and guidance. The existence of a God is an impossibility. To the imaginary God are ascribed various qualities or attributes it is impossible for any being to possess. If you, or any of the readers of THE LIBERATOR, have any good reason for believing in the existence of such a being, and will present them, I promise, for one, to give them attention.

FRANCIS BARRY.

Bethel Heights, Erie Co., Ohio.

PSYCHOMETRIC EXAMINATIONS. We refer our readers to the advertisement of R. P. WATSON, who is to be found at the FOUNTAIN HOUSE, in Harrison Avenue, in this city, and is prepared to make psychometric examinations of character, &c., in the manner described.

Mr. Wilson appears to be remarkably gifted in his line, as the delineation by him of THOMAS PARKER's characteristics, (through an autograph enclosed in a sealed envelope,) published in our last number, satisfactorily demonstrates. Give him a trial.

CLERICUS.

THE LCCA FAMILY. This gifted musical family (colored) is composed of three brothers, assisted by Miss Allen, of New York. They have given three concerts (vocal and instrumental) at the Meionan, in this city, to delighted audiences. Their skill and taste are really remarkable. We learn that they intend giving concerts at Sagamore Hall, in LYNN, on FRIDAY and SATURDAY evenings of this week, and we hope will draw crowded houses, as they merit the warmest encouragement and the most liberal patronage.

SCRIPTURE IDOLATRY. The admirable discourse on this subject, by Rev. THOMAS WENTWORTH HIGGINSON, of Worcester, which occupied a portion of our last page, was published originally in the form of a tract, but the edition was speedily exhausted. Give it a careful and candid perusal.

THE 'BATH' SLAVE CASE.

The Edgartown Vineyard *Gazette* gives the following detailed account of the circumstances of the escape, at Holmes's Hole, of the slave secreted on board the Franklin, at Jacksonville, from Jacksonville, Florida, to Bath, Maine.—

After the escape of the slave from the Franklin, he landed on West Currant Island, and lay hid there for several days. On the 10th instant, a warrant was placed in the hands of Deputy Sheriff Lambert, of Chilmark, for his arrest, on a charge of larceny, the offence alleged, being the stealing of a boat from the Franklin. With this warrant in his pocket, Sheriff Lambert proceeded in a search for the slave. He went to Gay Head, but did not enter the swamp; indeed, he did not know, nor having been informed, at least positively, that he had heard of the slave, and was determined to search the island for him. After hearing of the slave, he went to the swamp, and, after a short search, found the slave, who had escaped from the Franklin. As he approached the vehicle, they drove with all speed to the swamp at Gay Head. On arriving there, they endeavored in vain to persuade a man to enter the swamp and inform the slave that some friends were outside, ready to convey him to a place of safety. The women, knowing there was not a moment's time to lose, then boldly entered the swamp, all marshy and wet, and overgrown with briars and thorns as it was, and after a short search, found the slave, who had escaped from the Franklin. As he approached the vehicle, they drove with all speed to the swamp at Gay Head. On arriving there, they endeavored in vain to persuade a man to enter the swamp and inform the slave that some friends were outside, ready to convey him to a place of safety. The women, knowing there was not a moment's time to lose, then boldly entered the swamp, all marshy and wet, and overgrown with briars and thorns as it was, and after a short search, found the slave, who had escaped from the Franklin. As he approached the vehicle, they drove with all speed to the swamp at Gay Head. On arriving there, they endeavored in vain to persuade a man to enter the swamp and inform the slave that some friends were outside, ready to convey him to a place of safety. 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POETRY.

From the Religious Magazine.
THE GOLD AND SILVER TREE OF SLA-
VERY.

Come, all who human rights revere,
Come, all ye brave and free,
And let us gaze awhile upon
This gold and silver tree!

Its trunk of polished silver seemed;
Its branches, bright and fair,
Stretched far and wide their giant arms,
That glittered in the air.

Around its head clear rainbow hues
In circling glory rolled;
The blossoms all were diamonds bright,
And all the leaves were gold.

The sap that fed this silver tree,
And through its branches strayed,
Was not from nature's fountain drawn,
Or nature's storehouse made;

Oh no! 'Twas quite another thing
That nourished every part;

'Twas blood from human bosoms drawn,
Fresh from the beating heart.

In blood its roots were steeped; and blood
In secret flowed around;

While clustering leaves concealed the fruit
That on this tree was found.

The breeze that waved its brilliant leaves
Was formed of human sighs;

The showers that o'er its blossoms fell
Were tears from human eyes.

But, oh, the fruit! the bitter fruit
Its blossoms did enfold;

Its every touch pollution was,

To body and to soul.

Come, all who hope for better days,
Come, all ye good and free,

And let us see the fruit that grows
Upon this silver tree—

It bore a talisman of power
To turn all wrong to right;

'Twas right to rob, 'twas right to steal,

To murder, and to fight;

'Twas right to sever nature's ties,

So strong and holy made;

The mother from her child to tear,

The human soul degrade;

To sell a man, with heart and head,

A body and a soul;

To sell him like a common thing—

God's image sell for gold!

Yet see, this golden upas-tree
Still wide and wider spreads,

And over all the sunny South
Its deadly venom sheds.

Wider and wider still it spreads,

Though rotten to the core;

And deeper still its roots extend,

Though steeped in human gore.

What says the South, the blood-stained South,
For all her guilt and shame?

She sowed broadcast the seeds of wo,

And she must reap the same.

Shrouded in mystery and gloom,

Scarce seen his threatening eye,

The genius of the future came,

And raised his standard high;

And written on his blood-red flag

Was seen, while waving slow,—

* Ocean of blood have nursed this tree,

And blood for blood must flow.'

From the Rose of Sharon for 1855.

LINES,
Addressed to my Wife, on the ninth Anniversary of
our Marriage.

BY REV. J. G. FORMAN.

Tis just nine years ago, dear Bess,
When, in the morning of our life,
We took our vows of faithful love,

And you became my trusting wife.

'Twas on a fair and dewy morn,

With earnest faith, and hand in hand,

Our life-long journey we commenced,

Hope to reach the heavenly land.

A rough and thorny way it is

We've journeyed these few fleeting years,

Yet flowers have bloomed along our path,

And faith has banished all our fears;

And in life's trials we have been.

Each other's confidence and stay,

And love has lightened every step,

And cheered us on our destined way.

Rich mercies has our Father sent,

To crown and bless our earthly lot,

And many tokens of his love,

That ne'er by us shall be forgot;

And not the least of these, dear Bess,

Are all our precious cherubs, four,

The innocent and happy group,

That play around our cottage-door.

How oft—returning from the world,

To find our home, our blest retreat—

Their merry voices greet my ear,

And tramping sounds of little feet;

The baby lifts his tiny hands,

And clammers up his father's knee,

And the glad shout that 'Pappa's come,'

Fills the whole house with noise and glee!

Your friendly hand is clasped in mine,

Your kiss of welcome makes my smile,

And in the radiance of your smile

I find my happiness, my rest,

Oh, joyous hours! when I can sit

With you, my gentle wife, apart,

And feel you deep, confiding love,

Twining its tendrils round my heart.

How oft, beneath the spreading elm,

That casts its shade around our door,

And viewed the smiling landscape o'er;

And from the setting sun have seen

A golden light spread o'er the west,

That imaged to the eye of faith

The region of eternal rest.

When we have reached that heavenly land,

Where all our best affections tend,

Our dream of life will then be past,

Our toilsome journey at its end:

There we shall rise to endless youth,

There faith itself be lost in sight,

And guardian angels lead us through

The realms of glory and of light.

Father! whose gracious Providence

And tender care are over all,

Preserve us from temptation's power,

Nor let us into danger fall;

Help us to keep the holy charge

Which in thy mercy thou hast given,

And lead us in the perfect way

That brings us all to thee in heaven.

ADVERSITY.

Adversity, sage, useful guest,

Severe instructor, but the best,

It is from thee alone we know

Justly to value things below.

REFORMATORY.

SCRIPTURE IDOLATRY.

A DISCOURSE

BY THOMAS WENTWORTH HIGGINSON,
Minister of the Worcester Free Church.

The corner-stone of our Fabrie is the *Light Within*, as God's gift for man's salvation. This is Emmanuel or God with us, and this admits not any book or judge to come between this voice and the soul, as its rule of faith and practice.—W. P. PEER. *Rise and Progress of the Slave and Quakers.*

The demand of intellect and reason must be met in order to satisfy a reasonable being. . . . If there is any book in all the world addressed to the sober reason and judgment of men, that book is the Bible. It is written by men, addressed to men, and designed for men.—Prof. STUART on the Old Testament.

The intuitive convictions of the minds of created beings, as to honor and dishonor, right and wrong, are the most important in the universe. They are the voice of God himself in the soul. On them all just views of God depend. On them, as a basis, the national and eternal government must ever rest. Shake them, and you shake the very foundations of religion; for righteousness and judgment are the habitation of his throne.—EDWARD BEECHER. *Conflict of Ages.*

Why even of yourselves judge ye not what is right? says the Scripture. Every thoughtful mind paws at last before this problem—*What is the final basis of authority?* Some say, our church; some, our creed; some, our book or Bible; some, our own Conscience and Reason, such as they are, revealing to us the laws of God. It is a hard question to settle, and the saddest history of the world has turned upon it.

Men have been killed, for instance, for being Protestants instead of Catholics;—that is, for settling it in one way. Four women have just been imprisoned at Stockholme for becoming Catholics instead of Protestants;—that is, for settling it in another way. Men have been killed for asserting almost every creed, and killed for denying it; killed for undervaluing the Bible, and killed for overvaluing it: it is hard to test the merits of sects by martyrs as in any other way; as hard to tell which has had most martyrs, as which has had most arguments.

I have tried, in a series of discourses, to begin at the outside of the popular creed, and come gradually to the inside. We have reached the center at length. All sects in this country claim to rest upon the Sabbath. Even the Catholic church, oldest, grandest, and most consistent of sects, must rest its infallibility here at last. These various bodies may not succeed in proving their doctrines from Scripture, but they do not commonly pretend to prove them from any other. To the Law and the Testimony, they all say; from firm, bold, consistent Roman Catholics, to weak, timid and inconsistent Unitarians. Surely, then, we must first settle what is Law and what is Testimony.

Our subject has been, I may say, Ecclesiastical Architecture; we have traversed stately halls and lowly chapels of the Church, studied its arches and its columns and its storied windows, the wondrous achievements of wondrous men. But our task is not done. The superstructure can never firmer than the foundation. 'We must at last go down and strike upon the underpinning stones of this great fabric, and see if they are sound, able to stand the tests of time and the shocks of eternity.'

Has this yet been done? It has been done by theologians and for theologians; not by the mass of the people or for them. Yet, even among American theologians, (the pious Neander complains,) few have learned 'to distinguish between the divine and human in the sacred writings'; while of their parishioners, many have learned the lesson without their aid. Strange, that the clergy should not see, that the time for exotic and esoteric philosophies has passed away, as popular education has advanced. 'Speak what will not shock the people,' (says the cautious elderly professor to the young theological student);—but you may do your own thinking in your study.' But suppose that my parishioners do their own thinking, also, (pleads the young candidate,) and that the thing which shocks them most is to see me act a lie?

That men could learn that the salvation of mankind does not need shelter behind their refuges of lies; that doubt is not dangerous, except to that which is dubious—it does not endanger the solid pillars of the truth; that gloom and darkness, and the tortoise rest? The mind perniciously demands to reach the foundations of things. In the case of an infallible book, it is hard to get there. To know that the book is infallible, we must know, first, that we have it in the original language, or in an infallible translation. Then we must be sure that we have the original manuscript, or an infallible copy of it. Then we must be sure that the authors knew infallibly that of which they wrote—and lastly, that they wrote infallibly that which they knew—all these infallibilities being unique in history and belonging to no other book.

Then there is that further difficulty, that, when we do look, they commonly find what they wish for, right or wrong. One man wishes to find arguments for Capital Punishment, and so he reads, 'Whose shedding man's blood, by man shall his blood be shed,'—construes 'shall' to be a command, not a prediction; and another reads, 'Whose blood is shed, let him be buried with his friends,'—and so he finds it. Another man finds in it a passage which he believes to be a command, not an order; what is to be understood literally, what figuratively; where one precept is to be controlled and modified by another; what is used directly, and what used as an argumentum ad hominem; what is temporary and what of perpetual obligation; what appropriated to one state and set of men, and what the general duty of men in all ages.

To speak yet more plainly, it should be clearly understood that the Old Testament is simply an arbitrary collection of the best early Hebrew literature, and the New Testament of the best early Christian literature. The selection depended on the discretion of certain individuals; and individuals may still differ as to the comparative value of the books inserted and those excluded. When they asked a famous and facetious clergyman of the last century why the Song of Solomon got into the Bible, while the wisdom of Solomon was left out, he could only reply, 'that men had always preferred songs to wisdom.' It is an accidental collection; whose arrangement is best represented by some School Reader or volume of Elegant Extracts in our own day. Suppose all the libraries to be burnt, and nothing left but the index of the shelf, and come to the store of the bookseller, and ask him to show you a perspective of 180 feet, relieved and heightened by two parallel Corinthian colonnades, the whole terminated by an interminable termination, in the shape of a large mirror, which is to be set in the further wall of the Shawl Room. In the main store, the amount of light obtained, the peculiar arrangement of the counters, and the extent of the shelving, are the things which most strike one. The first is due to two recessed sky-lights in the side walls, and to the seven large sky-lights in the middle of the store. The counters are peculiar, inasmuch as that, instead of being straight, and running parallel to the walls of the store, as they are, they take a serpentine course, passing just outside every counter, and sweep round, in which a series of alcoves or bays are formed, in which purchasers can sit or stand, without interfering with the current of passers-by.

The whole position of the Bible was well enough stated by Edmund Burke. 'It is,' he says, 'no one summary of doctrine, regularly digested, in which a man could not miss his way; it is a most venerable, but a most multifarious collection of the records of cosmogony, theology, history, prophecy, psychology, morality, apologue, allegory, legislation, ethics, carried through different books by different authors, at different ages, for different ends and purposes. It is necessary to sort out what was intended for example, what only assertive; what to be understood literally, what figuratively; where one precept is to be controlled and modified by another; what is used directly, and what used as an argumentum ad hominem; what is temporary and what of perpetual obligation; what appropriated to one state and set of men, and what the general duty of men in all ages.'

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Anthony Burns FARE